Some Difficulties of Translating Islamic Lexis in Prophet‘s Hadeeth
The Case of Forty Hadeeth Nawawi

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Dedication

This work is dedicated in memory of my dearest person, my first teacher, whose presence brought life to everything and whose absence brought hurting pain. The person whose words of encouragement are still in my memory…who had always been proud of my continuous success…and who would have been the happiest to see this work accomplished My Father.

I dedicate this work also to my loved precious Mother, the symbol of persistence.
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SL : Source Language
TL : Target Language
ST : Source Text
TT : Target Text
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General Introduction

No one can deny the important role of languages in the communication process, since it is its primary function. Furthermore, no one can ignore or neglect the crucial role of translation by helping people who do not speak the same language, or they are not from the same speech community to communicate effectively. That is to say that one may speak and master his mother tongue; however, s/he may not understand others' languages. He would not be able to communicate with people out of his/her own speech community; that is why translation is considered as a remedy for such communicational problems. These problems extended to all field in translation even the Islamic field which considered as the most difficult field in translation regard to its holiness, in this field the translators found many problems and obstacles in several aspects result of many reasons, in this dissertation we shall see the kind of the problems which the translators found in translating Islamic Lexis which exist in the book of Forty Hadeeth Nawawi to Imame El-Nawawi, this through two chapters, the first one is theoretical speaks generally on the kinds of the problems which the translators confront in translating Islamic lexis with providing definitions and illustrations to each element, the second is practical is divided into elements each element has three patterns and each element contains examples where the translators found difficulties in the translation.
Chapter One

Translation Problems in Prophet‘s Hadeeth
1.1 Introduction

This chapter will deal with translation as field or science, means that the looking for the equivalents from one language to another is not an easy task. One cannot simply find the full equivalence to one expression in the same language, so what if that occurs when trying to achieve it across languages, and sometimes across cultures, in this chapter we will discuss some problematic issues which may prevent the translators from doing their jobs precisely and carefully, in other words, we will attempt to account some problems and difficulties which may be the translators confront during that process, since there is no translator can translate without being amazed. Translation problems and difficulties are the concern of all the translators either free lancer or professional ones. Problems and difficulties are the obstacles that make the translator stop and thinking about it. It is when the translator cannot easily render the ST into TT, without using dictionaries or spending a lot of efforts to achieve the aim, these problems that the translators face can be multiple, it can be grammatical, lexical, stylistic and phonological.

1.2 Concepts of Translation

It is widely known that translation is the principle means of communication between foreigner do not know the language of each other, also the process defined as mental activity in which a meaning of given text is rendered from one language into another, "it is rendering the meaning of a text into another language in the way that the author intended the text" (Newmark, 1988:05). It is the act of transferring the linguistic unities from one language into their equivalents in other language, according to Jeremy 2001 The term translation itself has several meanings: it can refer to the general Subject field, the product or the process. The Process of translation between two different written languages involves the Translator changing an original written text in the Original verbal language into a written text in a different verbal language.

Also Translation generally refers to all the procedures used to render and /or transfer the meaning of the source language text into the target language as near as possible, completely and accurately as possible using: Firstly words/ phrases which already have a direct equivalent in Arabic language, Secondly new words or terms for which no-ready-made equivalents are available in Arabic, Thirdly foreign words or terms written in Arabic letters as pronounced in their native
origin and Fourthly foreign words or items made to fit Arabic pronunciation and spelling and grammar, here are examples to illustrate:

1- laugh ﻲﻀﺤﻚ
2- Satellite ﻖﺑﺮﻣ صﻧﺎﻋﻲ
3- Plastic ﺑﻼﺳﺘﻴﻚ
4- Bureaucracy ﺑﻴﺮوﻗرﺎﻃﻴﺔ

Also defined "translation; moreover, while more typically it just refers to the transfer of written texts, the term sometimes also includes interpreting" (Basil & Jeremy, 2004:04). Also "translation involves more than replacement of lexical and grammatical items between languages and, as can be seen in the translation of idioms and metaphors" (Susan, 2008:34).

1.3 Translation problem

During the process of the translation, the translators may encounter many problems; these problems are due to sounds and lexis. "A translation problem is any difficulty we come across at translating, that invites us to stop translating in order to check and recheck, reconsider or rewrite it, or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. It is anything in the SL text which forces us to stop translating" (Ghazala, 1995:17). Also the problems make the translators take time more than the usual in translating the texts because of the difficulties that the translators confront in his translation make him unable to do the job easily. A translation problem can be posed by grammar, words, style or sound. Thus, we have grammatical, lexical stylistic and phonological problems

1.3.1 Grammatical problems

English and Arabic have different etymological origins, as they belong to different families; this difference in origins caused the differences in grammar that led to creating problems and difficulties in translation process due to the wide gaps between the two languages."The grammatical problem has a different level either on SL or ST" (Ibid:18).
1.3.1.1 Complicated SL grammar problem

"Of the three books you have recommended to me, I have chosen only one".

-If translated into Arabic becomes; "من الكتب الثلاثة التي نصحتني بحماحارتها واحد".

When the translator changes the usual or the common structure s/he starts his sentences by placing "of" in the beginning of the sentence followed by main clause "I have chosen", that makes the sentence difficult to be understood, and the translator will find difficulties in rendering this sentence into TL because of its complicated form or the slight change in the position of some items. This sentence would be easy for translating if its structure changed to normal known form; "I have chosen only one of the three books you have recommended to me". This translated into Arabic language as: احترت واحد فقط من الكتب التي نصحتني بحماحارتها.

1.3.1.2 Different TL Grammar Problems

In our discussion, if we take the verbs and tenses as a part of grammar, we will note that there are a lot of tenses are existing in English language and do not exist in Arabic language, which creates a big problem in the process of the translation. "Most English tenses, for example, do not exist in Arabic grammar. Also, all English sentences are verbal (i.e. should include a main verb each), whereas in Arabic they are verbal, or nominal (viz, no verbs at all). Likewise, some modal and auxiliaries have no grammatical equivalent" (Ibid)."the learners of translation should be warned against their presupposition that English grammar is identical with Arabic grammar and hence when they translate each other in a straightforward way". (Qassim, 2000: 08-09).

1.3.1.3 Different TL word order problem

The changing in the position and places of words and sentence's structure considered as one of the grammatical problems during the translation process, because what can be started with in one language, it could not in another language i.e.:  

- John murdered the policeman.  
- اغتال جون الشرط

In English sentence the writer started his sentence with subject "John" Following it by the verb "murdered" whereas, in Arabic sentence, the translator started his rendering by putting the verb at
the beginning of the sentence than followed by the subject. For example, English sentences usually began with subject, followed by the verb, but, in Arabic, verbal sentences have to start with the verb before the subject.

1.3.2 Stylistic Problems

These problems are concerned with style as a part of meaning, and its effect on the words and grammar, since it related with the meaning. It surely effects on the translation as product."The style of SL text may pose problems for the translators. They are important and strongly relevant to meaning, and sometimes affect it heavily." (Ibid: 21). Among these problems of style are the following:

1.3.2.1 Formality verses Informality

Before to start translating the text, translators should put many questions in his mind, one of them; -Is the text formal or informal?

Formality and Informality are scale suggested by Joos 1662 as the following:

1- Frozen Formal

2- Formal

3- Informal

4- Colloquial

5- Vulgar (or slang)

- To illustrate this Ghazala gives the following examples:

1- "Be seated"

2- "Have a seat"
3-"Sit down, please"

4-"Feel at home"

5-"Sit bloody down"

(Ghazala, 1995:225)

Translator's ignorance of these differences between the English and Arabic scales creates problems in the translation as product, thus regarding to Formality or Informality.

### 1.3.2.2 Complex verses Simple Style

The complex style is a style difficult to be understood, whereas, the simple style is the one that is to be legible and comprehensible "These are two different styles and create different stylistic effects, they need be rendered into Arabic as two different"(Ibid:21) if one of them is dominate in an SL text for good stylistic reasons, it is neither advisable to simplify a complex style, nor to complicate a simple style simply because it confuses their functions and types of TL readership

### 1.3.2.3 The style of the show muscles

Baying attention to the kind of readers and culture of the TL readers is very important side takes a place during the translation process, so translators should choose the nearest equivalent which is familiar to TL readers such as:

- Empty handed

This sentence has two translations refer to the same meaning, the translator ought to choose the appropriate equivalence that fits the context of the transition, and in other words, it is not logical to use the translation "مالي الواضح" in the stories of children, because it will print ambiguity in

1.3.3 Phonological Problems

These problems are concerned with sounds, they occur when the translator ignores how to transmit a particular sound, do not keep the same meaning into an particular equivalent in TL, they are strictly encountered in literature and advertising. Also this problems occur to much with the interpreters, because of the bad listener or bad speaker which create misunderstanding that lead to poor translation. The best example of that is common known story of man who came from the Middle East to American city, he wanted to park his car in one place, and asked the policeman; could I park here? The problem is on the pronunciation of the letter "p", he pronounced it as "b," so he said "could I bark here?" The police man replies; "yes, do whatever you want".

What we can infer from this story is that the policeman seems to be irrelevant with man’s question, but if someone realize that the policeman heard the pronunciation of the verb "park" and not "bark" as the gentleman think, the answer of the policeman would be; "No, it is a wrong to park here".

1.4 Problems in Translating Islamic Lexis

According to same classifications which claims that the religious texts are the most difficult kind of text in the translation field, regarding to its sensitive and including lexis and meanings which should be translated exactly without any interpretations, that thing makes some difficulties in translating them. According Dr. Hessen Ben Said (2002, 17-18-20) There are many problems in translating the Islamic lexis:

1.4.1 The absence of Islamic lexis

(Ibid: 17) “Charity”
This English concept refers to "الصدقة" which is optional to give it or not, but the concept "الزكاة" is obligation, and there are no exact equivalent to this lexis, for this reason we add "Compulsory/obligatory" to the word "charity" in order to approach its meaning in the SL to its meaning in TL

1.4.2 Difficulty of expressing the Islamic lexis in foreign language

Sometimes it is too much difficult to express an Islamic word from Arabic language into English language, because of the absence of this word in the TL at all such as:

"الاكتاف " which translated into "Pray in seclusion?"

Seclusion in the mosque with the intention of worship Allah only? or retiring into mosque for worship. In those cases the translator find himself in front of several obstacles of selecting the exact equivalent.

(يستقب هذا أيضاً على العديد من الكلمات التي يصعب التعبير عنها باللغة الإنجليزية مثل مقام إبراهيم و صحيح البخاري, الزهار, إحرم، ميقات, نيمم, وغيرها الكثير ... لا ريب أن المترجم يكون في وضع حرج أمام هذه المصطلحات.... فيلجأ إلى حاشية في ذيل الصفحة)

(Ben Said, 2002:18)

1.4.3 False friends

Generally, it refers to the word in one language seems similar to another but it has different meaning such as.

- Actual (in French language) حاليا - حاليا
- Actual (in English language) حقيقي - حقيقية
- Coin (in French language) - زاوية
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- Coin (in English language) → . -

In Islamic field, the false friends defined as:

"المصطلحات الأجنبية المطابقة ظاهرا لمصطلحات إسلامية والمختلفة في معناها عنها" (Ibid: 20).

One of the best examples of that case is the word "fakir, faqir" which is in Arabic language "فقير", but its real meaning in English language is to refer to a group of persons in Islamic religion. In fact, the word "فقير" in English language is poor.

1.5 lexical problems

One of the problems which are confronted by the translator during this process is the difficulty of finding the equivalence of some lexical items. One of the biggest problems that encountered by the translators of Islamic lexis is the difficulty of translating some lexical items, and one of these problems is the lack of equivalence or the non-existence of the equivalence at all. The translator may not find the equivalent word, also he may be confused in the first time because of some words have many meanings, that lead to the confusion of selecting the exact equivalent, in other words, the translator should look for the context of the translation, also "These problems occur when a word, phrase or an expression is not understood clearly and directly, misunderstood not known at all to students, or not found in standard dictionary" (Ghazala, 1995: 19).

The lexical problems occur on several levels:

1.5.1 Literal translation

Literal translation is one of the problems that the translators confront during translation process, which refers to several causes. "In literal translation proper, the denotative meaning of words is taken as if straight from the dictionary (that is out of context), but TL grammar is respected. Because TL grammar is respect, literal translation very often unavoidably involves grammatical transposition" (Dickins& others, 2002: 16). In addition, this kind can concentrate more and more on the surface structure rather than the content, it defined as the following; "Is a method in which the translator focuses more on the form not on the content" (Ibid: 04).
This can be understood in the three different following ways:

1.5.1.1 Word-For-Word translation

This method focuses more on TL, considering TLT a mirror which has to reflect the SLT as it is. That is to say that, the translator has to follow the TL word’s order regardless of TL style or structure. "Literal, or word for word, translation is the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translator’s task is limited to observing the adherence to linguistic servitudes of the TL" (Vinay & Darbelnet, 1958:33-34).

it is mentioned that "Each English word is translated into its equivalent word in Arabic which is kept the same as and in line with that of English." (Ibid:04-05) such as:

1-That child is intelligent.

ذاك اﻟﻄﻔﻞ ﻳﻜﻮن ذﻛﻲ

2- Mary wanted to take tea.

مﺎري أرادت أن ﺗﺄﺧﺬ اﻟﺸﺎي

In one way or another, this process is not helpful for translators, especially in translating metaphors and idioms, in which the writer use the pragmatic side to express something hidden through words seem ordinary, in other words, the writer uses some explicit words in order to express implicit meanings, this method Word-for-word does not worry about TL and SL differences while the good way of translation is the way which take in its consideration the differences between the Stand TL, especially in the word order, in fact, the best translations to the above sentences are:

ذاك اﻟﻄﻔﻞ ذﮐﻲ

مﺎري أرادت أن ﺗﺄﺧﺬ اﻟﺸﺎي.
1.5.1.2 One-to-one literal translation

It seems that this method is similar to the previous one, but in fact it is not. They are different, in this method the translators keep the same category of the words while rendering from SL into TL, in other words, words are translated into words, and phrases into phrases, nouns into nouns, adjectives into adjectives and idioms translated into idioms, metaphors into metaphors such as:

1.- That person is gentle.  
ذاك الشخص لطيف

2.- Coca-Cola is a well-known trademark.  
kokakolaعلامه تجارية معروفة جيدا

3.- The car is very clean.  
السيارة نضيفه جيدا

This method is positive and helpful, since it gives the translators the opportunity to translate SL features like; Metaphors, Idioms and Proverbs. Furthermore, we can render or replace a given idioms and proverbs, metaphors in ST with an equivalent idioms and proverbs, metaphors in TT.

1.5.2 Translation of Synonymy

Synonyms are two or more words are sharing the same meaning and they describing the same thing and they refer to a similar object, due to Ghazala "Synonym is the sameness, or the similarity of meaning between two or more words, such words are described as synonymous, or synonyms, for example "Big", “large” and “huge” are synonyms." (Ibid: 89).

1.5.2.1 Near (or close) synonymy

It is very known fact that there is no words are absolute synonyms or it is rarely to find it, that refers to the needless of expressing one thing by more than one word and the use of two or more words to describe one thing refers to subtle difference between them in quality or quantity, in other words, the near synonyms are existing in language more than absolute synonyms that creates many problems and difficulties in translation;

a- First problem

The most difficult synonyms are those related to feelings and emotions such as:

1. "He is angry"
(هو غضبان)
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"He is discomforted"

"He is annoyed"

"He is disturbed bothered"

"He is convenient"

"He is agitated"

"He is furious"

"He is enraged"

"He is worried"

"He is nervous"

These are synonyms refer to the same meaning of the word “angry”, the called "Lexical set or lexical field" of “Anger”(Ibid:90), in this case it is too hard select the appropriate equivalent, choosing randomly puts the translation as product out of its meaning of TT, "This can be described as the precision of translation, However, the problem for the students is that it is a hard task for them to find the precise synonymous word in Arabic ".(Ibid: 92).

b- Second problem

The second one is the problem of synonyms that can be used as absolute in certain context, "The second problem of translating synonyms concerns the synonyms which can be described as absolute in certain context only,

because it is extremely difficult to differentiate among them as much in English as in Arabic translation such as.: 

1. Start
2. Begin

3. Commence

If we consider these words as verbs we note that there is no difference between them, but if in some other context are absolute differ, as using them in proverbs and idioms i.e.:

"To start from a scratch"  

in this idiom we cannot substitute “start” by “begin” or “commence”, However, in other context we can, like:

-To start with/ to begin with

This illustrates one of the real problems that the translators face, because if the translators found these words and translate unconsciously they will fall in the wrong because they translate without thinking about the differences between them. in fact the three previous words refer to different meanings which are: (start/إبتدا) - (begin/إبتدأ) - (commence/إنتهال).

c-The third problem

This problem concerned with the problem of translating of the so-called Familiar Alternative Terms, or are informal local, intimate And cordial nicknames, words or phrases used as substitutions for other formal ones, such as:

1- "The Secure Land/ City "  
(For Makah-AL-Mukarramah)-

2- "The Good City "  
(For -AL- Medina -AL- Mounawara)

(between truth and falsehood)
Chapter I: Translation Problems in Prophet’s Hadeeth

The problem that the translators find in translating the Familiar Alternatives are; the difficulty of finding these words and equivalents in the books and files, also the difficulty of understanding to what they refer or their implicit meaning that is hidden in one culture or society.

1.5.3 Translation of Polysemy

One of the recondite problems that the translators face during his translating is the Polysemy, which defined as one word has many meanings, or one lexic refers to several meanings, ”Polysemy is a word that has more than one meaning. It is in contrast to Monoemy which describes a word with one single meaning only. For example “stage” is a Polysemous word, among whose main meanings are (1) Step (2) a platform in theater. (Ibid:98). Also defined That a single word form can be associated with several different meanings is a well known Fact about language. ”Take the word run. Its meaning in the verb phrase run a half marathon is clearly different from the one it has in run some water, matter, in run on gasoline, run on empty, run a shop, run late, run away from responsibilities run in the family, run for President.” (Ingrid, 2011:09)

The multi-meaning of one word produces several problem in the translator’s train of thought, one of these problems as it mentioned before (introduction) is stopping to think and rethink about the appropriate equivalent for the appropriate context, in this case the translator stops selecting the appropriate meaning that is suitable for the whole meaning of the text, such as:

The meaning of صوت (صوت) is not only for (sound), but also;

- Can you hear that sound - هل تستطيع سماع ذلك الصوت - 
- Your suggestion sounds reasonable - يبدو اقتراحك منطقيا - 
- It is a sound basis - انه أساس صلب -
Chapter 1: Translation Problems in Prophet’s Hadeeth

She had a sound recovery
- شفيت شفاء كليا

Thank you for your sound advice
- أشكرك على نصيحتك الحكيمة

Those are Polysemous are to one word, which is (sound), but in different situations, this example can illustrate that the problem of the translators is not in occurring the Polysemous in common expressions-in this case their meanings are clear and easy to be rendered into TL- but what if the Polysemy occurred in unusual expressions and idioms, this is actually the core of the problem that the translators confront in translating the Polysemy.

1.5.4 Translation of Collocation

Are the words which always collected together in order to form meaning refer to a particular phenomena, thing or element."Semantically arbitrary restrictions which follow logically from the propositional meaning of a word" (Baker,1992:48).It is combination of words in a language that happens very often and more frequently that word happened by chance. "Collocation' is an occurrence of one word in close proximity with another. 'Pretty' and 'handsome', for example, have a shared sense of 'good Looking” (Ibid:71). Means it is the collection of two or more terms that comes always together regularly in different text and contexts of language as the collection of certain nouns with adjectives or nouns with nouns like:

- draw a sword
- draw a sword
- - يстал سيفا
- blind confidence
- ثقة عمياء
- brain drain
- هجرة الأدمغة
- Clinical death
- موت سريري
- Additional prayer
- صلاة نافل

In the Collocations the translators confront unpredictable grammar structure of the sentences, in other words, the formulation of the structure is in unusual way. The main problem for the translators is to find the proper Arabic equivalent collocation, especially that the collocations are existing in the English language, another problem in translating collocations is understanding
Chapter I: Translation Problems in Prophet's Hadeeth

them very well as fixed expressions in Arabic language, also it is a responsibility on the translator's neck to convey the same image and the same effect that collocations carry into TL.

1.5.5 Translation of special Fixed Phrases

A special fixed phrases are phrases has specific meaning that cannot be understood from the direct meaning of the words." A special phrase is phrase with a special meaning that cannot be understood from the direct surface meaning of its words, nor from their total meaning when taken together, a fixed phrase on the other hand, is a phrase which always has one single grammatical and lexical form and word order that cannot be changed" (Ibid:128). In other words, the fixed phrases carry a hidden meaning does not appear in the surface meaning.

One of the major problems that the translators face during that process is fixed phrases like proverbs:

1.5.5.1 Proverbs

It is similar to idioms, also they have fixed phrases and unchangeable meanings." Like idioms, proverbs are specially, unchanged phrases which have special fixed, unchanged meanings. Proverbs cannot be translated or understood, as a collocation of the individual meaning of its words."(Ibid:138).

Such as:

- As you sow, so you shall reap
- Necessity is the mother of invention
- friend in need is friend indeed
- To hit two birds with one stone

The problem that the translators face in translating proverbs is that the translators should know the full form of the proverb in Arabic language as TL also problem of the translators in translating proverbs is the difficulty of finding the Arabic equivalent for each proverb, and the real problem
that the translators confront in translating proverb, is whether to translate literally or to adopt them with culture of TL.

1.6 Untranslatability of Islamic lexis

One of the challenges which encounter the translator during the translation of Islamic lexis is untranslatability of some terms, thus creates obstacles and barriers to the translation. Untranslatability may create unbalance in the general conception of TT, and the ideas may be reach deficient, that is why the translator is obliged to use many methods to translate those words such as Transliteration, Calque. For example a translator translates the word "النَصيحة" into "Nasihah", this result the impossibility of translating the word and there is no equivalent to this concept which can include the intended meaning, if there is no equivalent the untranslatability is the result at the end of the translation. "Translation fails—or untranslatability occurs—when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL" (Catford,1965:94), means that untranslatability is that failing translation which cannot perform the function of the SL.

1.7 Conclusion

To sum up, we can say that, Translation involves far more than replacement of lexical and grammatical items between languages and, as can be seen in The translation of idioms and metaphors, the process may involve discarding the basic linguistic elements of the SL text so as to achieve the goals of expressive identity between the SL and TL texts. But once the translator moves away from close linguistic equivalence, the problems of determining the exact nature of the level of equivalence aimed for begin to emerge. No one can translate perfectly and fluently, effectively, correctly without encountering any difficulty during the translation process, there are many difficulties that the translators face and they differ from kind to kind, text to text and context to context, in the fact, all problems should be workout ; each one in its own way according to its kind and text , context. The translator has to find a solution of some kind of problems, in order to be able to continuous his translating task, without finding solutions, one cannot translate , cannot accomplish his translation, in other words, the translator by confronting the first difficulty should not put the pen, but he ought to go further to look for a solution. That is why finding a solutions to translation's problems is obligatory task, also the solution should be.
Chapter Two

Analysis of Some Problems of Translating Islamic Lexis in Prophet‘s Hadeeth
Chapter II: Analysis of Some Problems of Translating Islamic Lexis in Prophet’s Hadeeth

2.1 Introduction

This chapter shall examine some cases where the translators confronted some problems, also it serves as a practical one to this dissertation and it shall widely focus on the analysis of some problems which the translators found while they were doing this process, this is to illustrate practically some of problems of translating Islamic lexis which are taken from the Forty Hadeeth Nawawi of Imam Nawawi as a corpus, depending on two translations to it, the first one is to Ahmed Badi and the second one to Ezzeddin Ibrahim, in this chapter shall firstly highlight the intended lexis in the whole context then I will comment and clarify the problems which faced the translator in rendering these lexis.

2.2 Methodology

This research is full of information, is a point of starting to many researches, wishing in studying it from all the sides, that through the analysis of the problems which occur on the lexical level of translating the Islamic Hadeeth this via collecting examples in order to illustrate the different types of the problems which may encounter the translator when they are doing their jobs, these problems shall be analyzed via providing illustrations and comments, this by using the analytic method which allows us to analyze the lexis from the Hadeeth and shows the problems which the translators confront, and using the descriptive method to permit us to put comments and expressions on the analytic data of the translations.

2.3 The corpus

The corpus is The collection of Forty Hadeeth by al-Imam al-Nawawi (or Imam Nawawi) his full name is Imam Muhyi al-Din Abu Zakariya Yahya bin Sharaf al-Nawawi, for short Imam Nawawi, "was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 A.D.)" (Badi, 2001:03) He grew up in Nawa and at the age of nineteen went to study in Damascus which was considered the center of learning and scholarship he had a very short life but during this short period, he had written a large number of books on different subjects. Every work has been recognized as a valuable treasure of knowledge. Among them are:

1- Riyad al-Salihin

2- Sharh Sahih Muslim
The book is widely known, accepted and appreciated by Muslim scholars for the last seven centuries. Its significance lay in the fact that these selected forty Hadeeth comprise the main essential and fundamental concepts of Islam which, in turn, construct the minimum level of required revealed knowledge for every single Muslim. Since having good knowledge of the various fundamental aspects of the religion is key to a Muslim's practice and application of Islam. The forty Hadeeth Nawawi translated many translations by several scholars and translators in different languages such as the translation of Messaoud Boudjenoun in French language and the translation of Abu Amina Illiase, and the translation of Ezzeddin Ibrahim. In this study we will deal with translation of Ezzeddin Ibrahim to the book of An-Nawawi Forty Hadeeth which published in 1997.

2.4 Analysis of the corpus

After collecting a group of samples where the translators found a problems in translating the forty Hadeeth Nawawi, herein the analysis of the corpus comes as a collection of tables contain the Arabic Hadeeth with its translation into English than I highlight the intended words and I put comments and illustrations for clarification of the problems which the translator committed, and I took for each element in analyzing three patterns as a samples.

2.4.1 Analysis of the Problem of Translating Synonymy

As it organized in the theoretical part, in the first problem of translating synonymy comes the first element, this element contains three patterns for illustration the difficulty which the translators found in translating synonymy this element has a sub-element called as the following:
2.4.1.1.1 Analysis of the Translation of Near Synonymy Problem

2.4.1.1.1.1 Pattern 01

On the authority of Omar bin Al-Khattab, who said: I heard the messenger of Allah salla Allah u alihi wa sallam say:

(Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated)

Table 01 The problem of translating the word "الرسول"into "Messenger"

In this Hadeeth the word "الرسول"translated into" Messenger" The word "Messenger" is derived from the word message which means that something is carried and should be conveyed; in this case the word"Message "saves the sense of "الرسالة".Thus lead us to infer that the word "Messenger "carries the meaning of general, it does not convey the meaning as the word "Prophet", whereas, the actual meaning of the word" Prophet" indicates the person who inform people what Allah inspire him, because the word "Messenger " means conveying message only, which can be done by any one, but the word "Prophet" utters only for men whom sent by Allah:
"وأما أرسلنا قبلك إلا رجالاً نوحي إليهم فسألنا أهل الذكر إن كنت لم تعلمون" (الأنبياء/07)

All these words express the meaning of "الرسول" but in different degree of including the intended meaning, which is reaching the message and receiving inspiration, where the word "Prophet" expresses the fully the whole meaning better than "Messenger of Allah".

2.4.1.1.2 Pattern 02

<table>
<thead>
<tr>
<th>الحديث</th>
<th>English translation</th>
</tr>
</thead>
</table>
|"عن ابن مسعود رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: (لا يحل دم أمرئ مسلم [يشهد أن لا إله إلا الله، وأنى رسول الله] إلا بإحدى ثلاث: القتيل الزاني، والنفس بالنفس، والتارك لدины المفارق المجماعة).

(Badi,2001:72)|"The blood of a man who is a Muslim is not lawful (i.e. cannot be lawfully shed), save if he belongs to one of three (classes): a married man who is an adulterer; life for a life (i.e. for murder); one who is a deserter of his religion, abandoning the community"

(Ibid:72) |

Table 02 The problem of translating the word "الثيب" translated into "Married man".

In this Hadeeth the word "الثيب" translated into "Married man". One of the problems which the translators confront during that process is the use of words do not express the whole meaning and do not perform the same function as in ST, like the following example which clarifies is case, the translator used the word "Married man" in his translation to the word "الثيب".

"أمرأة ثيب ورحل ثيب إذا كان قد دخل به، أو دخل بما الذكر والأثني في ذلك سواء" (ابن منصور،1801:525)
Ahmed Badi mentioned in his translation only the man in order to the word in Arabic, and excluded the women. The reader of this translated Hadeeth infers that the intended in this case is only men not women .thus makes us easily distinguish that the word "Man" does not comprise the whole meaning that intended in the Hadeeth.

-Since the word "Married Man" includes only part of the meaning, it is better to use "Married Person" to refer to both men and women.

2.4.1.1.3 Pattern 03

<table>
<thead>
<tr>
<th>الحديث</th>
</tr>
</thead>
<tbody>
<tr>
<td>On the authority of Abu Ruqayya Tamim ibn Aus Al-Dari that the prophet said:</td>
</tr>
<tr>
<td>&quot;Religion is <strong>Sincerity</strong>. We said: &quot;To whom?&quot; He said: &quot;To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk&quot;.</td>
</tr>
<tr>
<td>(Ibid:44)</td>
</tr>
</tbody>
</table>

**Table03** *The problem of translating the word "النصيحة" translated into "Sincerity".*

In this Hadeeth the word "النصيحة" translated into "Sincerity". The word "النصيحة" cannot be accurately translated into English, because it is a broad concept which cannot be translated exactly into English, and some use of the term "Sincerity" but this is only part of the concept. The best is to use transliteration, result of the difficulty of performing the meaning
Since the use of "Sincerity" performs a part of the meaning of the concept, it is better to use the word "Nasihah".

### 2.4.2 Analysis of the Problem of Translating Polysemy

One of the recondite problems that the translators face during his translating is the Polysemy, which defined as one word has many meanings, this illustrated in the following by presenting three patterns speak about the problems which the translator found.

#### 2.4.2.1 Pattern 01

> 
> Abu Hurairah, radiyallahu ‘anhu, reported that the Messenger of Allah, sallallahu ‘alayhi wa sallam, said:

> (“Verily Allah the Exalted is pure. He does not accept but that which is Pure. Allah commands the believers with what He commanded the Messengers. Allah the Almighty has said: "O you Messengers! Eat of the Good things and act righteously" [23:51-53]. And Allah the Almighty also said: "O you who believe! Eat of the good things that We have provided you with" Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is disheveled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful

(Ibid:56)
things, so how can he be answered?"

(Ibid:56)

On the authority of Abu Hurairah, who said: the messenger of Allah said:

"**Allah the Almighty** is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers! Eat of the good things and do right". And Allah the Almighty has said: "O ye who believe! Eat of the good things wherewith We have provided you"

Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying]: "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!"

(Ibid:50)

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**Table 04** The translation of the words " إن الله تعالى " translated into" Verily Allah". and into" Allah the Almighty".

In the first Hadeeth the words " إن الله تعالى " translated into" Verily Allah". and in the second Hadeeth translated into" Allah the Almighty" means that the word has two translations, this Polysemy makes the translators confront problem of selecting the accurate equivalence. In the
first translation The translator add the word "Verily" to the Hadeeth in order to clarify the special meaning that the Islamic lexis carries, because without adding this word, the sentence does not carry the same impact as with it.

"لكن بدون إضافات، هذه المعادفات لاتحمل خصوصية المصطلحات الإسلامية والشحنة العاطفية الدينية والروحانية التي ترافقتها" (غرالة, 2005:17)

Herein we can say that the translator could not able to translate without adding some other information of explanation that clarify the intended meaning and keep the same impact as the Arab Hadeeth. The expression "Verily Allah the exalted is pure", means Allah has all attributes of perfection and completeness free from any kind of short coming, weaknesses or needs the second translator translated it with only two words without explanation. Translating the expression with adding another affirmative form, is kind of show that highlights the difficulty of translating the Islamic lexis. In this case the translator obliged to add the word "Verily" in order to make the reader feel that Allah is the perfect without any small doubt.

2.4.2.2 Pattern 02

"The blood of a man who is a Muslim is not lawful (i.e. cannot be lawfully shed), save if he belongs to one of three (classes): a married man who is an adulterer; life for a life (i.e. for murder); one who is a deserter of his religion, abandoning the community"

(Ibid:72)
Abdullah bin Masud narrated that the messenger of Allah said:

"The blood of a Muslim may not be legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."

(Ibid:58)

| Table05 | The translation of the word "لا يحل" translated into "cannot be lawfully shed " And" may not be legally spilt"

In this case the word "لا يحل" translated into "cannot be lawfully shed" and "may not be legally spilt." the Polysemy of this word creates the difficulty of choosing the precise translation. Before the arrival of Islam, human life had no value. A person can easily be killed for many reasons. As the revenge, to show the superiority. When Islam arrived prevented that action therefore the Hadeeth mentioned rules for this matter. When the translator rendered this first Hadeeth into English added words to illustrate the intended meaning, means that the translator found himself obliged to join explanation to the translation in order to approach the intended meaning, this case clarifies the difficulty of expressing some Islamic lexis in English.

"Ian al-‘aṣṣar fī tārjīmāhā fī al-maṣālih tālī al-masālih ijtīhādīhā wa-adhān tārjīmāhā kāl minhā.

(Ibid:17).

Therefore translating the word "لا يحل" into "Not lawful" with explanation" cannot be lawfully shed "Makes the vagueness and confusion, because when the non-Arab
people read this translation without the added explanation they thought that the Hadeeth speaks about drinking blood and not about killing people.

Although the translation with explanation achieved the meaning to large scale but it is better to use "Not be legally spilt".

2.4.2.3 Pattern 03

<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه ، قال : حددنا رسول الله صلى الله عليه وسلم - ( إن أحدكم يجمع خلقه في بطن أمه أربعين يوما نطفه ، ثم يكون علقة مثل ذلك ، ثم يكون مضغة مثل ذلك ، ثم يرسل إليه الملك ، فينقف فيه الروح ، ويوفر بارع كلمات : يكتب رزقه ، واحله ، وعمله ، وشقي أم سعيد ؛ فوالله الذي لا إله إلا هو إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع فيسيق عليه الكتاب فيعمل بعمل أهل النار حتي ما يكون بينه وبينها إلا ذراع فيسيق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها ) (Ibid:37-39)</td>
<td></td>
</tr>
</tbody>
</table>

On the authority of Abdullah bin Masud, who said : the messenger of Allah, narrated to us :

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four
matters: to write down his means of Livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm’s length between him and it, and that which has been written over takes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Paradise and thus he enters it."

(Ibid:36-38)

Abu 'Abd al-Rahman 'Abdullah bin Mas'ud, radiyallahu 'anhu, reported: The Messenger of Allah, sallallahu 'alayhi wasallam, the most truthful, the most trusted, told us:

"Verily the creation of any one of you takes place when he is assembled in his mother's womb; for forty days he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the ruh (spirit) into him. This Angel is commanded to write Four decrees:

that he writes down his provision (rizq), his life span, his deeds, and

whether he will be among the wretched or the blessed. I swear by Allah - there is no God but He - one of you may perform the
deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein."

(Ibid:20-21)

Table 06  *The translation of the word* "\(\text{بطن} \)" *translated into* "Belly" *and* "Womb"

"\(\text{البطن من الإنسان وسائر الحيوان معروف خلاف البطن} \)"

(Ibid:404)

In this case the word "\(\text{بطن} \)" translated into "Belly" in the first Hadeeth also that Hadeeth speaks in beginning about the creation of human before coming to life, means while he is in uterus. First translator transferred the word "\(\text{بطن} \)" into "Belly " and the second translator used the word "Womb", this clearly shows the problem which the translators find when Polysemy takes place in translating a word.

Thus makes us infer a result that the Polysemy grows a great confusion to the translators special when there is only a subtle different between the translated equivalent of the word where sometimes the translators fail to focus on the exact meaning that intended in the Hadeeth

2.4.3  **Analysis of the Problem of Translating Collocation**

Are the words which always collected together in order to form meaning, this creates a great problem to the translators during the translation process, herein the analysis of this problem by using patterns.
2.4.3.1 Pattern 01

On the authority of Abu Najih Al-Erbadh bin Sariah, who said:

The messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us." He said: "I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my sunnah and to the sunnah of the rightly-guided Khalifahs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hell-fire." related by Abu Dawud and Al-Tirmithi, who said that it was a fine and true Hadeeth.

(Ibid:94-96)

Table 07  The translation of "ذر_fmt الندموع" "into tears came to our eyes"

The collocation "ذر_fmt الندموع" which is used in Arabic to express something is not happy related to emotions makes the eye produce the tears, in this Hadeeth the translator rendered this collocation into "tears come to our eyes"; the collocation in Arab Hadeeth is only two words, but in English is rendered into more than three words, this regarding to the non existence of this collocation in English, so the translator found himself obliged to use more
than two words to express the intended meaning, namely the purposed meaning of the collocation, in order to make a sense to the Hadeeth, this actually clarifies the difficulty which the translator confront during translating the collocation, specially the collocations which are mentioned in Hadeeth of the prophet, because any change or non accuracy changes the meaning of the Hadeeth.

### 2.4.3.2: Pattern 02

| الأذى عن الطريق صدقة | The translation of "تهيب الأذى" into "removing the harmful thing"
---|---
| حديث |

On the authority of Abu Hurairah, who said: The messenger of Allah said:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity: a good word is a charity, every step you take to prayers is a charity and removing a harmful thing from the road is a charity."

(Ibid:89)

| الحديث |

On the authority of Abu Hurairah, who said: The messenger of Allah said:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity: a good word is a charity, every step you take to prayers is a charity and removing a harmful thing from the road is a charity."

(Ibid:89)

### Table 08

The translation of "تهميث الأذى" into "removing the harmful thing"

The collocation in this Hadeeth is "تهميث الأذى". It is an Arabic collocation compounded of two words refers to a particular meaning which intends taking obstacles from the way of the walkers and this collocation is found only in Arabic Hadeeth, because this collocation exists only in the Islamic culture and Islamic background, therefore the translator rendered this collocation as "removing the harmful
thing" these words do not combine an English collocation as in Arabic, because each word of them can be used alone in several domains and with many words, and it is possible to delete the word "harmful" the sentence still has a meaning and performs a function, so in this case we can say that the Arabic collocation did not translate into English collocation in this Hadeeth, this refers to the absence of this collocation which has the Islamic background, thus we can distinguish that the collocation is one of the great problems which the translators confront during the translation process.

2.4.3.3: Pattern 03

On the authority of Omar, who said : (One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:"O Mohammed, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Mohammed is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so." He said:"You have spoken rightly" and we were
amazed at him asking him and saying that he had spoken rightly).  

(Ibid:28)

<table>
<thead>
<tr>
<th>Table09</th>
<th>The translation of &quot;إِيْتَاءُ الزَّكَاةٌ&quot; into &quot;to pay the Zakat&quot;.</th>
</tr>
</thead>
<tbody>
<tr>
<td>When we utter the word &quot;إِيْتَاءُ الزَّكَاةٌ&quot; it comes to our minds that the next word is the word &quot;الزَّكَاةٌ&quot;, because the religious impression which dominates on the meaning of the word led the hearers ensure that the following word is &quot;الزَّكَاةٌ&quot; which proves that &quot;إِيْتَاءُ الزَّكَاةٌ&quot; is a collocation refers to particular concept in Islam, the translator rendered this Arabic collocation into normal words have no relation with collocation, means that the translator did not translate the collocation by collocation because of the difficulty of finding the equivalent collocation in English, therefore, the translator use the word &quot;to pay the Zakat&quot; and using the word this word is only approach to the meaning since the zakat is granted as money, this comes as a result of the absence of this sense in other religions, the differences between the religions and cultures makes the translators fall in the difficulty of finding and selecting the appropriate equivalent which is closer in meaning to the one which is in the SL.</td>
<td></td>
</tr>
</tbody>
</table>

2.4.4 Analyzing the problem of Fixed Phrases

A special fixed phrases are phrases has specific meaning that cannot be understood from the direct meaning of the words, while translating those phrases should not separate or change the position of the words, and the changing of the order of those sentences makes its translation more difficult, therefore the translator finds problems in translating those phrases, "Special phrase is phrase which always has one single grammatical and lexical form and word order that can not be changed, interrupted or reversed"(Ibid:128) special phrases have many kinds one of them:

2.4.4.1 Analysis of the problem of translating proverbs

In this kind of fixed phrases shall examine the difficulty which the translators face in translating proverbs which considered as one of the most difficult kind of fixed phrases in translation, the analysis shall take two patterns to clarify the difficulty which the translators found in this kind of fixed phrases, this through the comments which put under each table.
2.4.4.1.1 Pattern 01

On the authority of Abdullah bin Abbas, who said: One day I was behind the prophet and he said to me: "Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried."

*Ibid:68*

**Table 10** The translation of "رﻓﻌﺖ الأقﻼم وﺟﻔﺖ الصﺤﻔ" into "The pens have been lifted and the pages have dried."

(Ibid:69)
"The pens have been lifted and the pages have dried", means that the translator did not translate the Arabic proverb with English one, this surely result of differences between cultures and the absence of the proverb in English, what makes the translator forced to use other techniques to escape away from the falling in the problem of non equivalence between the proverbs in SL and TL, thus we can say that the absence of the equivalent proverbs in SL is an obstacle in the translation way.

2.4.4.1.2 Pattern 02

<table>
<thead>
<tr>
<th>Arabic Proverb</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Uqbah bin Amre Al-Ansari narrated that the messenger of Allah said:

"Among the words people obtained from the First Prophecy are: If you feel no shame, then do as you wish." (Ibid: 73)

Table 11: The translation of "إذا لم تستحق فاصنع ما شئت" into "If you feel no shame, then do as you wish."

There are many proverbs in the Hadeeth of the prophet, from them a lot are easy to translate because of the existence of the equivalence in the other language, and there are others are difficult to be translated, as "إذا لم تستحق فاصنع ما شئت" is one of the difficult proverbs in
translation the translator rendered this proverb into "If you feel no shame, then do as you wish.". This result of the absence of the equivalent which obliged the translator to select words are near to the meaning in order to combine sentence carries closer meaning to the intended one in the Arabic Hadeeth, this illustration makes us say that it is difficult on the translator to find equivalence to a proverb, especially when it used in Islamic context, because this proverb is related with the meaning of the whole Hadeeth, so the translator should find the equivalent which express the proverb and has the same effect and the same impact as in the original Hadeeth.

2.4.5 Analysis of the problem of untranslatable words

One of the challenges which encounter the translator during the translation of Islamic lexis is untranslatability of some terms, thus creates obstacles and barriers to the translation, this illustrated and clarified through patterns are organized as the following.

2.4.5.1 Pattern 01

On the authority of Omar, who said: One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was white. Then we sat with him until the time came for us to travel, then a white day appeared. Then one of us, and he was a great man, asked the Messenger of Allah (peace be upon him): "Did you see a day when someone came who his body was not black, and his hair was not white?"
The Messenger of Allah (peace be upon him) said: "Yes, I have seen such a day."

On the day of the pilgrimage, the Messenger of Allah (peace be upon him) said: "On this day, it is obligatory to perform the pilgrimage, to fast the month of Ramadan, to perform the prayer, to give zakah, and to establish the prayers."

On the authority of Omar, who said: One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was white.
exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:"O Muhammad, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammad is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadan, and to make the pilgrimage to the House if you are able to do so." He said:"You have spoken rightly"

(Ibid:28-30-32)

Table 12 The problem of translating word "الزكاة" translated into" Zakat".

In this Hadeeth the word "الزكاة" translated into" Zakat". Because of the absence of the equivalent to some Islamic lexis in the English, this thing makes them more difficult to be translated as the word "الزكاة" the translators use in translating this item the word "Charity", in fact this translation is not the exact one which carries the same impact and the same intended meaning, because the word "Charity" means "صدقة" which is optional, but "الزكاة""is obligatory and Muslims have to do it, have no chance to accept or reject, verily there is no existence to the equivalent to this word in English, some translators add word "Obligatory" to make it closer to the meaning to become "Obligatory Charity" to refer to "الصدقة المفروضة"," schizophrenia "in the reality there is no existence to the later, which makes the word strange;

"غياب المصطلح الإسلامي في اللغة الهدف يجعل الترجمة أكثر صعوبة"

(Ibid:17)

In this case the translator used the transliteration to the word "Zakat"in order to keep the same meaning and for more clarity. In addition the translator rendered the word "الإحسان" into "Ihsan", this because of absolute absence to the equivalent, the translator forced to use Calque"A calque is a special kind of borrowing whereby a language borrows an expression form of another" (Vinay&Darbelnet,1995:32).
2.4.5.2 Pattern 02

| عن أبي رقية ميم بن أوس الداري رضي الله عنه ، أن النبي صلى الله عليه وسلم قال : ( الدين النصيحة ). فلما : ( من 2  قال : ) الله ، وكتابه ، ورسوله ، وللامة المسلمين وعامتهم ) |
| English Translation |
| On the authority of Tamim Al-Dari that the prophet Salla Allah Alihi Wa Salem said: |
| "Religion is **Nasihah**. We said: "To whom?" the Prophet Salla Allah Alihi Wa Salem said: |
| "To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk". |

Table 13  *The problem of translating the word "النصيحة" translated into "Nasihah".*

The context has a great role in understanding the intended meaning of each word specially the words which are belong to Islamic field as the word"النصيحة", it can be translate into "advice", but the whole context of the Hadeeth changes the meaning of this word, therefore the translator found himself obliged to like for the closer equivalent which expresses the meaning that the word "النصيحة" carries, thus the translator translated the later into "Nasihah" this result of the full absence of to the equivalent word which contains the spirit of Islamic sense. Surely untranslatability words as "النصيحة" make problems to the translators, result of the
strange pronunciation of that word, this itself forms one of the problems the translation which known as untranslatability of words.

2.4.5.3 Pattern 03

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>عـن أبي يـعـلي شـداد بـن اوـس رضي الله عـنـه ، عـن الرسول صلى الله عليه وسلم</td>
<td>Abu Ya'la Shaddad ibn Aus, radiyallahu 'anhu, reported that the Messenger of Allah, sallallahu 'alayhi wasallam, said:</td>
</tr>
<tr>
<td>فقال: ( إن الله كتب الإحسان على كل شيء ، فإذا قتلتم فامتنعوا القتلة ، وإذا ذبحتم فأحسسوا الذخاه ، وليحذ حذركم شفرته ، ولبرح ذيبحته)</td>
<td>&quot;Verily, Allah has enjoined excellence ihsan with regard to everything. So, when you kill, kill in a good way; when you slaughter, slaughter in a good way; so everyone of you should sharpen his knife, and let the slaughtered animal die comfortably.&quot;</td>
</tr>
</tbody>
</table>

(Ibid:86)

Table14 The translation of the word "الإحسان" into "Ihsan".

This Hadeeth mentioned the word "الإحسان" which carries a great meaning to Muslims and has a special meaning and particular impression, the word in the Hadeeth translated into "Ihsan", because the translator used the Calque technique "A calque is a special kind of borrowing whereby a language borrows an expression from another"(Vinay&Darbelnet,1995:32), because translating the word into "Charity"or "Kindness" does not perform the same function and does not include the whole meaning as "Ihsan", the translator used this technique because of the absence of the equivalent in English that is what known as untranslatability which forms a problem in front of the translators while they are doing their jobs.
2.5 Conclusion

After finishing the practical framework of this research, hoping that the results and the suggestions which I have reached took as a point of starting to future studies and contributing seriously in the enrichment of translation researches. Since I have examined examples of Hadeeth and their translations where we can distinguish the following results:

Both translators Ezzeddin Ibrahim and Ahmed Badi dealt with this lexis by ways aim to enclosure by meaning and attempt to reach it, therefore why the translators in some cases use transliteration and explanations.

There is no language does not contain Polysemy, even it has a small number.

The characteristics of the Islamic lexis is itself miracle because, although the interpretation of the lexis but their translations remain only approximation and not realization to the whole intended meaning.

Between the faith to the style of Hadeeth and transferring the meaning of the Hadeeth with the style of TL, the aim behind translating the meaning of some lexis is to convey the message to non-Arab speakers as faith as possible.

It may occur to the translator select an equivalent fits the word which is in the Arab Hadeeth, but the style of TL imposes the use of another equivalent which serves the style and part of meaning as the translation of the word "نصيحة" in the Hadeeth of El Deen Nasihah.
General Conclusion

The Islamic lexis characterize by special religious weight, notably their meanings which strongly related to the context where they mentioned in, the prophet’s Hadeeth contain a large number of these lexis, because they came as an explanations to the Holy Quran, include special regulations and clarifications.

It is clear through the stages of this research -which is included under the studies of Islamic lexis- that translation is the hostage of the meaning and context, particularity of language, the meanings of lexis in the Hadeeth’s context are different from their meanings in some other linguistic situations, because the meanings of lexis are related to the source, reasons of descending. All these characteristics make the translations of lexis encounter a group of obstacles and difficulties, it can be say that this problems stand on two axis:

The first one which is related to the source of language clarified through the Polysemy of meanings of Islamic lexis and sometimes creates a kind of ambiguity.

The secondly is related to TL when the equivalents do not exactly express the intended meaning.

Through this study, I distinguished a lot of results:

Islam has a great role in changing the face of Arabic through the new vocabularies which are added the bank of language, and the change which occurs on the meanings of words

Islamic lexic is a unit stores many meanings in one term, which translation requires explanation, because of non-existence to the equivalent in the English which cover all the meaning

Also this study clarifies the authority which the context owns and imposes it on the lexis

Translation of Islamic lexis in the Hadeeth involves the returning back to many sources; books of interpretation for better understanding to the lexis in different contexts, the books of explanation help in finding the precise meaning to the lexis, knowing sides around the Hadeeth may help in understanding the context.

Finally, whatever the level of perfection the translation of the Islamic lexis reached, it cannot carry the precise equivalent which contains the great sense as Arabic, with eloquent
expressions full of beautiful figures of rhetoric. Because it remains a hard challenge – collaboration from us as translators- to serve our religion and defining our prophet (Salla Allah Alihi Wa Salem) and his reputable Sunnah.
Conclusion

The Islamic lexis characterize by special religious weight, notably their meanings which strongly related to the context which where they mentioned in, the prophet’s Hadeeth contain a large number of these lexis, because they came as an explanations to the Holy Quran, include special regulations and clarifications. It is clear through the stages of this research -which is included under the studies of Islamic lexis- that translation is the hostage of the meaning and context, particularity of language, the meanings of lexis in the Hadeeth’s context are different from their meanings in some other linguistic situations, because the meanings of lexis are related to the source, reasons of descending. All these characteristics make the translations of lexis encounter a group of obstacles and difficulties, it can be say that this problems stand on two axis:
- The first one which is related to the source of language clarified through the Polysemy of meanings of Islamic lexis and sometimes creates a kind of ambiguity.  
- The secondly is related to TL when the equivalents do not exactly express the intended meaning.

Through this study, I distinguished a lot of results:
- Islam has a great role in changing the face of Arabic through the new vocabularies which are added o the bank of language, and the change which occurs on the meanings of words
- Islamic lexic is a unit stores many meanings in one term, which translation requires explanation, because of non-existence to the equivalent in the English which cover all the meaning
- Also this study clarifies the authority which the context owns and imposes it on the lexis
- Translation of Islamic lexis in the Hadeeth involves the returning back to many sources; books of interpretation for better understanding to the lexis in different contexts, the books of explanation help in finding the precise meaning to the lexis, knowing sides around the Hadeeth may help in understanding the context.

Finally, whatever the level of perfection the translation of the Islamic lexis reached, it cannot carry the precise equivalent which contains the great sense as Arabic, with eloquent expressions full of beautiful figures of rhetoric. Because it remains a hard challenge – collaboration from us as translators- to serve our religion and defining our prophet (Salla Allah Alihi Wa Salem) and his reputable Sunnah.


**Bibliography**

1/English References


2. Arabic References

18 القرآن الكريم. رواية حفص عن عاصم.


### glossary

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الملخص باللغة العربية
تشكل الترجمة جسوراً بين مختلف الشعوب والأمم. بين اللغات والثقافات في جميع نواحي الحياة، وظلت فضل على الأمم جميعها لا ينكرها إلا جاحد، وكل هذا يجعل مجال البحث فيها واسعاً وثرياً تبعاً للمبادئ التي تتحضر فيها الترجمة، وتضمن ترجمة المصطلحات بأهمية في مجال دراسات الترجمة، وتضعها في كل مرة في تحد جديد بفرض علينا طباعة المصطلح من جهة (كالمصطلحات الثقافية والدينية) والبيئة المنتجة (والمصدرة) والمستقبلة من جهة أخرى. فالاصطلاح والبنية هما أساس اللغة التي تعتبر وسيلة إنسانية ذات نظام معين من الرموز التي تتفق عليها متكملوها لتوالِد الأفكار والمشاعر، وهي توابع تطور وحاجات الإنسان وتحديدها، ولقد صنع تعريف المصطلح وتحديد جدلاً كبيراً منذ القدم، فالمصطلح كلمة تتخلل مفاهيم معينة في مجالات محددة مما يجعلها تتجاوز دلالاتها اللغوية ومعجمية، وهذا ضمن ما يلاحظ يبدأ من ظروف إجتماعية ودينية، فالمصطلح يخضع للمجال الذي يحتويه، ومصطلح ليس مفهوماً جديداً بل عبر عنه بكلمات أخرى كثيراً ما تفردت عناوين الكتب مثل (مفاتيح العلوم) للخوارزمي، وبالانتقال إلى المصطلح الإسلامي، يجد أنه المصطلح ذو دلالات دينية محددة، ويكون مصادره القرآن الكريم وسنة النبي ولفقه الإسلامي، وقد أهتم العلماء بالمصطلح الإسلامي منذ القدم وأطلقوا عليه "الاسم الشرعي" وذالك ليميروا بين المعنى العربي الذي عرف به المصطلح في لغة الشعر الجاهلي وغة العرب قبل الإسلام والمعنى الشرعي الذي أكتسبه المصطلح بمحي الإنسان، وأن إقتراح الإسلام بكلمة "المصطلحات" يطمئن عليها الطابع الديني الارتباط المعنى بغالاب الإسلام ولفقه الإنسان الذي يعد دين توحيدي يكرر بوحدانية المولى عز وجل في اللغة العربية كلمة "الإسلام" تعني الاستسلام والخضوع، وفي هذه الحالة يقتصر بالخضوع بالإرادة وأوسمة القرآن الكريم وثنائية مزود على الزوال، صلى الله عليه وسلم، ومن أفعال وأقوال المرفعة بالسنة النبوية الشريفة والتي تضم العديد من الأحاديث النبوية. فالقرآن هو كتاب الله الذي أوجي به إلى الرسول صلى الله عليه وسلم في القرن السابع للميلاد، وهو الكتاب المقدس لدى المسلمين فهو يقسم إلى 114 قسماً تسمى سوراً، أما الحديث فهو أقوال رسول الله صلى الله عليه وسلم، حيث هناك عدد هائل من
الأحاديث النبوية التي تنظم الحياة والشؤون الاجتماعية، وقد جمعت العديد منها في كتب ومجلدات، ومن بين هذه الكتب كتاب الإمام النباوي المعنون بالأربعين نبوية، هذا الأخير لقي قبول واسع من طرف المسلمين، حيث يحتوي هذا الكتاب على العديد من الأمور التي تمس وتنظم حياة الأفراد المسلمين.

وتعد هذه المذكرة كاستقصاء عن المشاكل التي تواجه النجاح في ترجمة المصطلحات الإسلامية في الحديث النبوي الشريف، فالسؤال الأساسي في هذا الصدد هو كيفية تعامل المترجم مع المصطلحات ذات الطابع الإسلامي التي يحتوي عليها الحديث النبوي الشريف، وكيف يمكن له أن يترجم تلك الكلمات محافظًا على نفس الشحنة التي تحملها تلك المفردات في اللغة العربية؟ هل بترجمتها حرفياً، تنقيحها أو ترجمة سياقها؟ وهل الإجابة عن هذه الأسئلة قد احترت ترجمة الأربعون نبوية للدكتور حسن أحمد بادي وترجمة إبراهيم غزى فيدي؟ وما أن هذه المذكرة تقدم بجانبين جانب مرفوعًا وجانب ترجمات الحديث النبوي فهي بذلك تنقسم إلى قسمين نظري وتطبيقي. حيث تتصدرها مقدمة يعبر فيها بدرى عن الحقل النههسي للبحث والذي يحتوي على الإشكالية التي يمكن التعبير عنها بكلمات ومفردات مختلفة

الجانب النظري مشاكل ترجمة المصطلحات الإسلامية بصفة مجردة بحتة حيث يتصدر بداية هذا الفصل النظري مقدمة حول عرض الإشكال المطروح في هذه الدراسة، ثم بدأ الفصل الأول بمقدمة تعريف الترجمة كمفهوم عام و التي تعتبر كوسيلة تواصل بين الشعوب، أما الترجمة كعلم و دراسة فهي عملية تحويل أو نقل المصطلحات و معاني في النص معين من لغة إلى أخرى مع مراحل عدة شروط تفرضها عملية الترجمة كمراحل السياق و طبيعة اللغة المترجمة اليها.

وبعد ذلك تنتر مذكرة البدر على أن أنواع مشاكل الترجمة التي تواجه المترجم أثناء أداء مهامه، فقد يواجه المترجم عدة صعوبات خلال عملية الترجمة والتي تصنف كصعوبات يتلقاها على مستوى المصطلحات و صعوبات على مستوى النهج و الصعوبة هي أي شيء قد يواجه المترجم خلال هذه العملية و يجعله يتضح القواسم أو يستغرق مدة أطول من أجل اتخاذ قرار معلومات بشأن ترجمة المصطلحات و النصوص.
فتنقسم هذه الصعوبات إلى العديد من الأنواع فمنها ما يكون على مستوى القواعد (grammar) ومنها ما يكون على مستوى الأسلوب (stylistic) ومنها ما يكون على مستوى الأصوات (phonological) وعلى مستوى المصطلح في حد ذاته.

تكتسب صعوبة الترجمة على المستوى القواعدي في تعقيد قواعد اللغة المصدر حيث يجد في بعض اللغات الفعل يسبق الفاعل أو العكس فنلاحظ مثلاً في العربية مثل أن الجملة الفعلية دائماً تبدأ بفعل مثل:

"Ali took the apple → أخذ علي التفاحة"

فنلاحظ أن تقدم وتأخر الفعل والفاعل بشكل مشكل في الجملة ويجعلها أكثر تعقيداً، وما هو حذر في ذلك أيضاً احتراف قواعد اللغة المترجم إليها، حيث لدى المترجم مشكلة في كيفية احتواء المعنى المقصود، ففي بعض اللغات مثل العربية يوجد ثلاثة أزمنة فقط وهم الماضي - والحاضر - والمستقبل أما في الإنجليزية فسند الماضي الكامل - والحاضر المستمر - والمستقبل المستمر وغيرها من أنواع الأزمنة وهذا بشكل طبيعي يجعل المترجم في حيرة من أمره، ويجعله يفكر عميقاً في طريقة لاحتواء المعنى، ومن الصعوبات التي يواجهها المترجم أيضاً هي الصعوبات التي تكون على المستوى الأسلوبي، والذي يعد جزء لا يتجزأ من المعنى فهي بعض الأحيان ي يؤدي غياب الأسلوب إلى فقدان المعنى العام المقصود في النص المترجم، فالمترجم قد يواجه مشكلة عوضية في ترجمة نص مكتوب بالأسلوب غير أكاديمي إلى نص بالأسلوب أكاديمي (formal) وكذلك الأسلوب المعرفي للنص يورق المترجم مثل ترجمة الشعر والقصائد والروايات الأدبية ويجعله يستغرق وقت أطول من أجل أن يبلغ متغثة أما المشاكل التي تخص الصوت فغالباً ما ترتبط بالمترجمين اللغويين وقد يؤدي سوء فهم أو سوء إملاء المصطلحات إلى تغيير المعنى جذرياً، فقد يغير سؤ أو خطأ في نطق الحرف على عدة مشاكل و الحصول على معنى مغاير كلياً لمعنى المقصود بصلة.
إن من أكبر المشاكل والصعوبات التي يواجهها المترجم هي ترجمة نص ديني ذو مصطلحات إسلامية يحتوي، فهذا يعتبر من أشقى المهامات على المترجم نظرًا للمجال أو الحقل الذي يعمل فيه، لأن الترجمة في المجال الإسلامي لديها خصوصيات و هي من أصعب الترجمات نظراً للحساسية و قداسة الكلمات و المصطلحات المستعملة لأن النصوص الإسلامية مثل السور القرآنية لا يجوز فيها الحذف أو الزيادة فيجب أن تترجم على مستوى عالي من الدقة و الاحترافية لأن ما تتوحده هذه النصوص هو كلام الله عز و جل ولا يُجب تأويله أو أخذ فكرة عامة فقط، أما الصعوبات التي يواجهها المترجم في ترجمة النصوص الدينية فهي عديدة و ما هو جدير بذكر:

أولاً: غياب المصطلح الإسلامي في اللغة الهدف: بعض المصطلحات الإسلامية لايمكن التعبير عنها و ترجمتها من لغة إلى أخرى بنفس الدقة و نفس الشحن، فنجد مثلاً كلمة "الزكاة" توجه إلى شيء و تُجمل بمعنى بالعربية و تعود إلى الأمور التي يترجها الناس على السلع و البضائع التي يحال عليها الحال و وجبت عليها الزكاة، ترجمة هذه الكلمة إلى الإنجليزية بشكل مشكلة كبيرة نظراً لعدم وجود مكافئ يعبر عن معنى هذه الكلمة بشكل دقيق فيضطر المترجم إلى "obligotory charity" زيادة إضافات أخرى من أجل توضيح المعنى والمقصود فنجد ترجمها

ثانياً: صعوبة التعبير عن المصطلح الإسلامي بلغة أجنبية: في بعض الحالات يصعب على المترجم التعبير عن كلمة ذات طابع إسلامي تتواجد في اللغة المصدر باللغة المترجم عنها وذلك لعدم وجود مكافئ دقيق لكل الكلمة في اللغة الهدف فمثل ذلك مقام إبراهيم، صحيح البيhari... إلخ. في هذه الحالة يلجأ المترجم إلى التهميش أو استعمال ذيل الصفحة من أجل الشرح و تقديم فكرة المارد إبلاغها و ذلك لعدم توفر المكافئ و أيضاً من بين المشاكل التي يواجهها المترجم خلال ترجمة المصطلحات الإسلامية هو عدم و جود حلول و اللجوء إلى الترجمة الحرفي لبعض النصوص وذلك لعدة أسباب مثل صعوبة احتواء المعنى العام و هذا ما يضفي على الترجمة نوعاً من الراككة في الأسلوب و عدم استيفاء المعنى، و في بعض الأحيان قد يواجه المترجم بعض الصعوبات التي يجدها عمياء على استعمال الترجمة كلمة بكلمة و التي قد لا تكون ناجحة و خصوصاً في النصوص الدينية ذات الطابع الإسلامي لأن هذا النوع من الترجمة
المعنى الإيجابي الذي ورد من أجله النص أو السورة:

ومن ضمن المشاكل التي يواجهها المترجم هي ترجمة المترادفات فكلما بقال وكل كلمة تقال إلا ودبيها مكان خاص تستعمل وتوظف فيه حتى وإن استعملت أو استبدلت مرادفتها آلي أن ذلك بقي المعنى ناقص ولو كان ذلك بنسبة ضعيفة أو ضئيلة جداً وقد يواجه المترجم صعوبات في التمييز والتفرقة بين المترادفات ويتجمب الماردتين على أنفس المعنى، فهذا يخلق الليس والتشابه في المعنى مما يجعل الدقة في الترجمة غير مكتملة، ومن بين المشاكل التي يواجهها المترجم خلال عملية الترجمة هي تعدد المعاني لللفظة الواحدة مما يجعل المترجم في حالة من ألم في اختيار اللغة المناسبة لذلك المجال، لذلك يجب على المترجم فهم السياق الذي جاءت فيه الكلمة، فعلى سبيل المثال كلمة "stage" (تعني خشبة المسرح وتعني مرحلة) لذلك يجب على المترجم السياق والمعنى العام الذي وردت فيها تلك الكلمة، وتحديداً عن معاني تعدد الكلمات وجب علينا الحديث حول المتلازمات اللغوية، التي تشكل هاجساً بالنسبة للمترجمين في بعض الحالات وذلك نظراً لصعوبة وجود المكافآت في اللغة المترجم إليها فترجمة متلازمة لفظية يوجب وجوهر متلازمة لفظية مثالية لها أو عنها في اللغة الهدف، وهذا شبه مستحيل أن تجد لكل متلازمة الترجمة المكافئة لها في اللغة الهدف وليست بعيد عن مشكلاة وصعوبة ترجمة المتلازمات اللغوية هناك مشكلاة أخرى فقد تواجه المترجم خلال عملية الترجمة و هي ترجمة الجمل الثابتة والتي يستحيل ترجمتها باستعمال الترجمة الحرفيّة أو الترجمة كلمة بكلمة لأن ما تخوبه من معنى وما توجهي إليه من دلالة لا يكون ظاهراً من خلال التركيبة البنوية للجملة إنما يجب التعمق في داخل الجملة من أجل استنباط المعنى المتبغى والمراد ولذلك يجب على المترجم التعمق من أجل فهم ما ترمي إليه هذه الجملة الثابتة ومثال هذه الجمل هو الأمثال والحكم و التي تعد موراثات تتعامل بالإجابات وألفاظ وهذا ما يجعل ترجمتها غاية في الصعوبة لأن ما تخوله من معنى في ظاهر الجملة قد يكون مغايراً أو معاكساً تماماً لما ترمي وتفهد إليه الجملة، و هذا ما يشكل عائقاً ومشكلة في ترجمة هذا النوع.
من النصوص، وما يجعله صعبًا في الترجمة هو عدم وجود مكافئ الذي يعبر عنه ويوحي إليها سوءاً في حال تجاهل هذا النوع من الترجمات، وهو حد جدير بذكر أن سر نجاح هذه عملية الترجمة هو وجود ما يوحي إلى يعني باطن الجملة هو سر نجاح عملية الترجمة.

ويتضمن الفصل النظرى خاصية تعتبر كنتيجة أو خلاصة مثبتة من خلال الدراسة النظرية التي أدى إلى العديد من الجوانب المهمة والحساسة في الإشكالية والصعوبة التي تواجه المتاجر خلال عملية الترجمة وما جاء في هذه الخاصة هو أن عملية الترجمة ليست مجرد استبدال كلمة مكان كلمة أو مفردة مكان أخرى بين اللغات بل هي عملية أكثر من ذلك، ودليل ذلك هو ترجمة المشاكل والامثال والحكم، وأن عملية الترجمة تركيبة مثل أن تكون من سياق ومعنى الإيجابية والمعنى الدلالي وبدون صحة ترجمة اللونية في حد ذاته، والتي تعتبر العمود الفقري لعملية الترجمة كما تخلص هذه الخاصة إلى أنه لا يوجد أحد بإمكانه القيام بعملية الترجمة بطريقة متسلسلة وصحية ودقيقة بدون مواجهة مشاكل وصعوبات وأن هذه الصعوبات تختلف من نوع إلى آخر و من نص إلى آخر، ولأنه على المتترجم الكفيف أن يجد حلولا لكل المشاكل يحاول إقامة الترجمة وأن إيجاد الحل أمر حتمي على كل متترجم.

أما الجزء الثاني فهو الجانب التطبيقي لهذه المذكرة، الذي فيه تم تطبيقاً دراسة وتحليل بعض المشاكل التي تعرض لها المتجمين في عملية الترجمة، فقام التطبيق بسلط الضوء على ترجمتين لكتاب الأربعون النووي، باعتبارها عينة دراسة.

الترجمة الأولى هي نهر الدين الإبراهيمي والترجمة الثانية فهي لأحمد بادي ويكشف هذا الجدر من المذكرة بمقدمة يعرض فيها العمل الذي تم إعداده به في هذا الجزء من المذكرة من فحص لبعض الحالات أين واجه المتترجم بعض الصعوبات في عملية الترجمة كما تبين أن هذا الجزء يوضح وبين تطبيقية المشاكل التي تواجه المتجمين خلال عملية ترجمة النصوص الدينية والإسلامية المأخوذة من كتاب الأربعون النووي، وهذا الفصل أيضًا بين المنهجية المنعة في
تحليل العينات والطريقة المتبعة من أجل التعليق وإبداء الرأي في الصعوبات التي واجهها المترجم، كما لا ننس أن هذا الفصل يقدم تعريفا للعبة التي سيطر عليها التحليل والتطبيق والمنتمية في كتاب الأربعون النووية الإمام النووي، وبعد ذلك يتطرق الجانب التطبيقي إلى تحليل العينات المقصودة التي طرقت عليها مشاكل في الترجمة و تكون ممهدة حسب ما جاء في الجانب النظري حيث بدأ التحليل من المشاكل المتعلقة بترجمة الكلمات المترادفة و نأخذ لها ثلاث عينات من أجل الدراسة والتحليل والتعليق و إبراز المشاكل التي واجهها المترجم و بعدها نور إلى الصعوبات التي تعرض لها المترجم في ترجمة عدد المعاني لكلمة الواحدة حيث نأخذ كذلك ثلاث عينات من أحاديث مختلفة من أجل الدراسة والتحليل و في المرتبة الثالثة تأتي تحليل عينة صعوبات ترجمة المتلازمات النظيفة والتي أخذنا لها أيضاً ثلاث عينات من أحاديث مختلفة، وأما في المرتبة ما قبل الأخيرة فتأتي عينات صعوبات ترجمة الجمل الثانية الثلاث التي تتضمن مشاكل ترجمة الحكم والتي أخذت من ثلاث أحاديث نبوية مختلفة من كتاب الأربعون النووية و أخيراً تحليل مشكل ترجمة الكلمات الغير قابلة للترجمة كنماك أخذنا ثالثاً عينات من أحاديث متصلة مختلفه، وفي آخر هذا الجزء التطبيقي يحدد الخاتمة تحويل المشاكل التي تعرض لها المترجم خلال عملية الترجمة كما حددت بعض النقاط التي واجه فيها المترجم المشاكل على وجه الخصوص، و أكد أن المفردات الإسلامية ذات صفات خاصة و التي تعد في حد ذاتها مرجعة إلهية وذلك جعل من خلال الترجمة بعض الكلمات، خصوصا الكلمات التي وقعت فيها صعوبات في الترجمة أو تعذر. وفي آخر المذكرة يحدد خاتمة عامة تقر بأن المصطلحات الإسلامية ذو صبغة خاصة وان لديها وزن ديني خاص والملصوص به هو ارتباط الكلمات بعضها البعض ما يشكل معنى فعلي وسياق أقوى، و تخلص هذه الخاتمة إلى أن عملية الترجمة هي عملية رهينة المعنى والسياق كما تقرر أنه يجب على المترجم التعلم والتدريب من أجل الوصول إلى درجة يصبح فيها قادر على إيجاد حلول للمشاكل التي تواجهها، بطريقة بديهية كما اقترح خاتمة المذكرة بعض الطرق من أجل توضيح كيفية التعامل مع بعض الصعوبات التي تواجهها المترجم وكذلك بعض الحلول التي يجب على المترجم وضعها في حالة تعذر الترجمة.
Abstract

The research is on translation of forty Hadeeth Nawawi As a corpus, which aims at uncovering some difficulties about translation of Prophet’s Hadeeth from Arabic into English, and the influence of using transliteration method in rendering the meaning, the study attempts to show the importance of selecting appropriate lexis, this study will emphasize that the successful translations to Prophet’s Hadeeth is only possible if the translator chose the exact equivalent to the Islamic lexis and concepts.

There are a lot of difficult texts which are not easy to be translated, like the specialized texts those having a strong ties with particular culture or religion, for example, Islamic text and Prophet's Hadeeth. The Forty Hadeeth Nawawi is one example of the Prophet's Hadeeth that contains many Islamic lexical words and concepts which have been translated from Arabic to English language. So what are main obstacles and difficulties that the translator found during this process?